

THE
State of Religion
IN
NEW-ENGLAND,
Since the Reverend
Mr. George Whitefield's ARRIVAL there.

LETTER from a Gentleman in New-England to his Friend in Glasgow.

To which is subjoined an
APPENDIX, containing ATTESTATIONS
of the principal FACTS in the LETTER,

By The Reverend

Mr. CHAUNCEY, Pastor of the first Church of Christ in Boston, of a Church in Marblehead,
Mr. TURELL,
Mr. JONATHAN PARSONS
Mr. JOHN CALDWELL, in New-Londonderry, Minister at Lyme, and
Dr. BENJAMIN COLMAN,
Mr. JOHN BARNARD Pastor, Minister in Boston.

G L A S G O W,

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ADVERTISEMENT.

THE Reader may depend upon it, that the following Letter is genuine, from a Gentleman who has always had a good Character for sound Understanding, Integrity, Sobriety of Manners, and Piety; and, notwithstanding his Engagements in secular Affairs, has never been an unconcerned Spectator of any Thing which might affect the State of Religion. The Abstracts taken from the several Papers printed in Boston, need no other Vouchers than the several Pamphlets themselves, of which there are Copies in this City. And these sufficiently confirm the Account given in this Gentleman's Letter.

A

LETTER

FROM A

GENTLEMAN in NEW-ENGLAND, &c.

May 24. 1742.

SIR,

I AM sorry you have had such Accounts of Persons and Things transmitted to you from this Country, as you mention in your Letter. They are far from being true, and must come from Men of narrow Minds and great Bigotry, or such as basely affect Popularity, or well-meaning but weak Christians, of little knowledge of Human Nature, or the History of Mankind. Indeed some Persons of very good Sense were once inclined to think that God was doing Wonders in this Place. But that was at a Time when the superstitious

Pannick

Pannick run very high, and bore down everybody that was not well fixed and established either by a natural Steddiness of Temper, or by strong Reason and Reflection. But as soon as the Passions of the People subsided, and Men could coolly and calmly consider, almost every one of but tolerable Sense and Understanding in religious Matters, in great measure changed their Opinions of the Spirit that prevailed here, and had been raised by *Whitefield* and *Tennant*.

THE first mentioned of these Gentlemen collected in this Province between five and six hundred Pounds Sterling for his *Orphan-house* in *Georgia*. He was a bold and importunate Beggar; he took all Ways imaginable to persuade the People to give him Money; and he was insatiable as the Grave. When he went away from this Place, he left them with much such Impressions as he seems to have made upon the good People in *Scotland*. Some of the Ministers, particularly Mr. *Web* and Mr. *Cooper* in *Boston*, two great Admirers of *Whitefield* and *Tennant*, and flaming Zealots for certain favourite Opinions and Tenets, set up Evening-Lectures to cherish and Water the Seed sown by them. At these Meetings *Whitefield* was prayed for by Name, and spoken of as the Angel flying over the Earth with the everlasting Gospel. Many of the Preachers meanly imitated his Way of Preaching even to the manner of his Pronunciation, the Gesture of his Body, and stretching out of his Arms. Mr.

Mr. Tenant in a few Months after Mr. Whitefield was gone, came to carry on the Work which he had begun. For several Years, this Man hath been a settled Minister in the Jerseys, a Colony about three hundred Miles South-west from Boston; and as I have often heard, he hath always been remarkable in those Parts for his uncharitable and divisive Courses. He is a Man of but poor natural Parts, and no Learning, except a little in the disputed Points between the *Calvinists* and *Arminians*. In the Pulpit he was when he first came here, an awkward and ridiculous Ape of *Whitefield*, for his Appearance is very clownish. His great Business in his Sermons was either to puzzle or to frighten his Hearers, but especially the last, which he did by roaring out and bellowing, *Hell*, *Damnation*, *Devils*, and all the *Dreadful Words* he could think of. Ministers in general he called Carnal, Unconverted, Blind-leaders-of-the-blind, rational, immoral, dry, husky Preachers, that were leading their People to Hell. He exhorted the People to leave them, to go about exhorting one another, and telling their Experiences. He was followed by all sorts of People, as much as *Whitefield* was, and by many preferr'd to him. He was most censorious and uncharitable. Every one that was not exactly of his Mind, he damned without Mercy. His Sermons sometimes were as confused and senseless as you can imagine. He seemed to have a particular

particular Quarrel with Reason, Learning and Morality, for he seldom finished a Sermon without saying something against them.

FROM such Men as these (*Whitefield* and *Tennant*) and such Doctrines and Ways of Preaching as theirs, what Fruit can you expect? Is it possible that the Exercise of Reason and Understanding should be promoted by such as make it their Busines to vilify Reason and Understanding? Can solid and substantial Religion flow from superstitious, enthusiastick and nonsensical Preachers and Sermons? Can Charity the Queen of all the Graces be exalted by Slaves to Censoriousness, Hatred, and Evil-speaking? Can Patience, Meekness, Humility and other such Virtues be the Effects of Anger, Wrath, Pride, Arrogance, Impudence? As well may Light shine out of Darkness, or sweet Streams flow from a bitter Fountain. Indeed the People were roused and alarmed, and the general Cry was, *What shall we do to him he saved?* But their Concern was wild, frantic, visionary, distracted and directed to false and dangerous Methods of making their Peace with God, and the attaining unto pure and undefiled Religion. Out of some People when their House is suddenly set on Fire, are greatly surprized, and run about with great Diligence to save their Goods, but throw their Glasses and other brittle Ware out at the Windows, whilst with great Care and Pains and Softness, they take up a joint Stool, and carry it true out of Doors: So did the People here behave Pre

with respect to their Souls, when frightned and terrified by the Preaching of *Whitefield* and *Tenant*; they thought themselves in great Danger, they run Day and Night to Lectures, to Ministers, to private Meetings, to learn what they should do to be saved; but unhappily for them, they took up with the Show of Religion instead of the Substance; or they formed unwholly Notions of God and Virtue, instead of fixing in their Minds the rational and sublime Sentiments of the New Testament.

ACCORDINGLY the boasted Converts, not one of an Hundred excepted, make Religion to consist in the feeling of inward Impulses and Impressions, in an inexplicable Faith, Joys, Extacys, hearing of Sermons and such like Things. They are bigotted to certain Opinions which they do not understand, and have not the least Degree of Charity for those that are of another Way of thinking. They are all of them vain, self-conceited, superstitious, en- chusiaſtick, censorious, Slanderers; Reason, Learning, Morality they professedly disre- falegard: Should they hear a Minister preach in, and the most evangelical Manner upon any Moral gion. Duty, or recommend the Exercise of Reason only and Understanding, they would call him a dry, in a-husky, *Arminian* Preacher, and conclude for oods, certain that he was not converted. No Ser- Waremons please but such as move and heat the e and Passions, or scar and frighten them; solid In- jury it truction is Heathen Morality, or carnal have Preaching.

THERE

THERE has been great Confusion in the Churches: As soon as People are convicted, as the Phrase is, or converted, they become very turbulent, and disorderly. They give their Minister, if he is not of this new Way, a great deal of Trouble, and form Parties to turn him away from his Charge. Order, Regularity, Decency, and such Things, are made light of; and, in their Opinion, the more Confusion there is, the more there is of the Spirit of God amongst them. The Ministers here are divided, and look upon one another with an evil and jealous Eye. Several of them have rambled through the Country, after the Pattern of Mr. *Whitefield*, and without asking leave of the Minister of the Parish, have gathered the People together, and in a riotous manner entred the Meeting-house and preached. Very few Ministers have dared to open their Mouths in favour of Reason, Virtue, Order or any-thing that is thought to be against this Work. There is a Creature here whom perhaps you never heard of before. It is called an *Exhorter*. It is of both Sexes, but generally of the Male, and young. Its distinguishing Qualities are *Ignorance*, *Impudence*, *Zeal*. Numbers of these Exhorters are amongst the People here. They go from Town to Town, creep into Houses, lead Captive silly Women, and then the Men. Such of them as have good Voices do great *Execution*; they move their Hearers, make them cry, faint, swoon, fall into

into Convulsions. The Converts are all made in this Manner; first, they become concerned for their Souls, and greatly distressed, and not rarely distracted. In this Condition they continue for some Days, and then all at once without any visible Means, they come out of their dark and disconsolate State, all Light, Joy, Extacy. This they express by their Talk to their Neighbours, which they call, telling their Experiences, and, in many Places, by immoderate Laughter, and singing of Hymns. Their Joy is sometimes so great, that their Eyes sparkle, and Faces shine, which are certain Signs of the Spirit of God's being in them.

THERE are many Lectures over all the Country on the Week-days; the People are more affected with these than with the Worship on the Sabbath-day. In many Towns at these Lectures, Hundreds have screamed out at once whilst the Minister was preaching, so that he has been obliged to leave off his Sermon and go down to the Persons in Distress and comfort them. But the *Exhorters* are the best beloved Creatures. The Ministers have generally endeavoured to preserve some kind of Order, and been satisfied with the crying out of a Number at the hearing of their Sermons; (the Minister that never made some body or other cry, is unconverted) but the Exhorters tarry in the Meeting-house with the People after the Minister is gone, and sometimes several of them exhort at once in different Parts of the House,

and then there is terrible *Doings*. You may hear Screaming, Singing, Laughing, Praying, all at once; and in other Parts they fall into Visions, Trances, Convulsions. When they come out of their Trances, they commonly tell a senseless Story of Heaven and Hell, and whom and what they saw there. In their Trances they neither hear, nor see, nor feel any more than if they were dead. There are several unaccountable Appearances whilst they are in these Fits, which the Converts impute to the Spirit of God, but which others ascribe to the Devil; but the wisest say are Effects of Disorders in the Brain or in the animal Spirits. In some Towns, several Persons, both Men and Women, that formerly were sober, and to all appearance truly pious, are raving distracted, so that they are confined and chained. Many fall into Epilepsies as they walk the Streets, or in their Houses. These Things are ascribed, and, I believe, with good Reason, to their continual Attention to one Set of Ideas, the Heat that is raised in their Imagination, Watchings, Fastings beyond Measure. They go about asking one another, *How do you feel?* *Have you seen Christ?* And if a Number of Converted meet together, they break out into a Laugh that surprises every one, not infected with their Distemper. By the good Providence of God they have not been quite so wild in *Boston*. The Men of Sense ventured to appear against carrying the Matter so far, and damp'd the

the Ministers and People's Zeal. Only *M—ad's* Meeting-house, (that Gentleman, famous it seems with you) there have been Screamings once or twice. He is Minister to the Presbyterian *Irish* in *Boston*, as ignorant, stupid, conceited, impudent, ill-natured and turbulent a Man as ever you knew. He is, and always has been, despised by every body of tolerable Sense; so wretched a Preacher, that I have heard Ministers, who heard him preach on the Week-day, say, that it would be profaning the Sabbath, to go and hear him on the Lord's Day; so mischievous, that he hath bred Divisions every-where among the poor *Irish*. He was formerly a Member of the *Irish* Presbytery, but was suspended for his indecent Language at their Meetings, his Calumny and Slander, his factious and divisive Courses; under which Suspension he is at this Day. But he preaches up *Whitefield* and *Tennant*, and this hath covered all his Faults, and dubb'd him a great Man. I suppose you have heard of him from the common Sailors, that have been in *Boston*. He speaks Nonsense very fluently, and this catches the Ignorant. I wonder you have not likewise heard of one *F—ce*, one of *M—ad's* Congregation, and a common Porter, He has pray'd and exhorted in Publick, and the Power of God, in their Phrase, has remarkably attended him.

THERE is in the Colony of *Connecticut*, a Lad (about eighteen Years of Age, and that is

stone-blind, and always was so) performing Wonders. He lived in *Boston*, and used to make Fly-catchers. His Memory is pretty good, so that by hearing some of *Whitefield's* Sermons often read over, he got them by Heart so as to repeat them again to others. Smitten with the Disease of Preaching he left *Boston*, not finding sufficient Encouragement there, and travelled up to *Connecticut*. There, Numbers of People attend his Discourses; the Ministers, the Ministers, I say, invite him to their Pulpits, and that on the Lord's Day, they sit and hear him with great seriousness, and encourage their People to do the same. He repeats to them a Sermon of Mr. *Whitefield's*, or *Tennant's*, or some of that Way. Whilst he is repeating, he beats the Pulpit with his Fists, knocks upon it with his Knees, and stamps with his Feet, and screams and hollows, so that the Audience cannot distinctly hear one Sentence; and yet Scores, nay, Hundreds of them have fallen down at once, and lyen sprawling upon the Floor. The People in that Colony are still wilder than these in *Boston*. The Converts all pretend to a Light within, without the Direction of which, they will not go about the ordinary Offices of Life. One of their Ministers is dismissed from his People for preaching, that an unconverted Man is not capable of understanding one Word of the Bible; and that to a converted Man, it is no better than an old Almanack, because he

has

ning has a brighter Light within. But not many Parishes would have turned away their pretty Minister for such an Opinion as this. On the contrary, Numbers would have liked him the better for it. Venerable Old Men, that have spent all their Strength and Time in preaching the Gospel, and saving Souls, are fallen into great Contempt, they preach almost to the bare Walls, whilst an ignorant and impudent Fellow that perhaps has been remarkable for his former Villanies, and is liable to be cast into Prison by twenty Creditors, is mouthing it to Multitudes in the neighbouring Fields. *Dart*, whose Name you have no doubt seen in their printed Accounts of things, is so evidently distracted, that were he in any sober Countrey in the World, he would be confined; and yet, in that Colony, he is attended with Crowds, and looked upon by Numbers as an Angel of God. In a hot Day, he strips to his Shirt, mounts a Cart, or any Eminence upon the Street, and roars and bellows, and flings about his Arms, till he is ready to drop down with the Violence of the Action.

THE College in *Connecticut* is broke up. The Students would neither mind their Studies, nor obey the Rules of the College. Almost all of them pretended to an inward Teacher which they ought to follow, and several of them made Excursions into the Country, and exhorted the People from Town to Town;

Town, so that the President was obliged to now dismiss all of them from the College, and are hath applied, as I heard, to the general Court, both for Power to oblige the young Fellows to keep and Order. The College in *Boston* was a little peal moved by the Preaching of *Tennant*. But I ^{have} had Occasion to know what passed there, and talk I can assure you, not one half of them were ^{at} all greatly touched, and many of them not at all. now That Pamphlet published in *Scotland*, *Christ* ^{re} *riding in his Chariot of Salvation*, is stuffed with all abominable Lies. The Students in *Boston* got nothing by *Whitefield* and *Tennant*, but En- ^{ob} thusiasm, Pride, a Contempt of their Betters, ^{Ser} and intolerable Impudence. However, now, ^{cha} and for some Time past, they have returned ^{you} to their former Sobriety, and behave with all ^{ha} Order and Decency. The Spirit raised by ^{and} *Whitefield* and *Tennant*, is almost extinct ^{nor} among them. ^{as t}

IN the above-mentioned Pamphlet, it is ^{ute} said, When Mr. *Tennant* preached in *Marble-* ^{Spit} *head*, *Charlsteoun*, *Ec.* his Voice had like to ^{bl} have been drowned with their Out-cries. I ^{Ind} have often had Occasion, since I came here, ^{he} to see the Ministers in *Marblehead*, and only ^{wo} a Ferry parts *Charlstown* from *Boston*, and I ^{he} never heard one Word of this before, which I ^{ng} must have done if it had been true. I verily ^{he} believe it to be a Falshood. Young Children, ^{ha} say they, talk of the Things of God, as if they ^{Pre} were Christians of 70 or 80 Years. Alas! ^{was} how

ed to how easily are Mankind deceived! how fond
and are they to impose both upon themselves and
upon others! some of these Children I have seen
keep and conversed with; They did nothing but re-
little beat what they had heard others say, and that in
but in a very childish manner. They were forward,
and talking Children, and in no other respect ex-
were ell'd their Neighbours. Many of them are
t all, now remarkable for their Impudence and un-
christian teachable Dispositions; and the Children in
with all Parts of the Country, where this Spirit pre-
vails, are idle, Despilers of their Betters, dis-
obedient to Parents. In the Preface to the
Sermon published by Mr. E—ds of Nar-
hampton, which I see is re-printed among
you, it is asserted, among several other things,
that there is a great Reformation in Boston,
and, particularly, that neither the Taverns,
nor Dancing-Schools are so much frequented
as they were. The contrary to which is abso-
lute Truth. One Church, by means of the
Spirit raised by Whitefield and Tennant, is
split in Pieces, so that the one half, after great
and unchristian Heats and Disputes, have left
here, the other: In all the Churches, except one or
only two, which are through-paced Enthusiasts,
and there are Heart-burnings and Mis-understand-
ings, and great Pains must be taken to keep
them together. Taverns are more frequented
than ever, and about six Weeks before that
Preface was published, a new Dancing-House
was added to what they had formerly. Near
Friends

Friends and Relations are estranged from one another more than ever was known in *Boston*; good Neighbours and Acquaintances do not now speak to one another, and all this is owing to the narrow and uncharitable Spirit of the new Converts.

I MUST do Justice to the Church of *England*. There are three Congregations of that Way in *Boston*, they all live in Love and Peace; their Ministers preach against Enthusiasm and Bigotry every Day, not above three or four at most, of some thousands that are of the Episcopal Way, and these poor senseless Women, are taken in with the new Light, as they call it. They all stand fast to the Church, and their Numbers increase very fast. There came a strolling Preacher from *Connecticut* to *Boston*, about six Weeks ago. He left the College but last Year. He knows not, they say, the first Principles of the Christian Religion. He is not able to speak two sentences without transgressing the common Rules of Grammar. His Sermons were the most stupid Stuff that ever came from a Man's Mouth. And yet he was admitted into the Pulpits of the largest Congregations in *Boston*, and you could not add one to his Audience; his Name is *B--ll*.

AFTER so melancholy an Account of Things, it will be a great Relief to you, to be told, that it is generally thought the Distemper in this Country, hath been at its Height for some Weeks, and that they are beginning to recover their

in one their Senses again. Their great Extravagances
 Boston; have opened the Eyes of several, and made
 them less violent than they were. Some Mi-
 nisters that were in the Scheme have fallen off
 from it, all of them confess there are great
 Disorders going on; and many of them, tho'
 they say that there is much Good done yet at
 the same Time cry out, that Religion is in
 the greatest Danger, and that if the People do
 not become moderate, they will turn Qua-
kers, Infidels, and every Thing that is bad.
 Some in Boston have dared to preach against
 Parts of the Work that are thought sacred by
 the Multitude, and the People are not quite
 wild as formerly. So that if Whitefield does
 not return, it is hoped they shall become to-
 tally sober, tho' the bad Impressions that have
 been made upon the Minds of the young Peo-
 ple, I'm afraid will have a lasting Effect.

I HAVE written you a long Letter, that you
 may see what you are in danger of, if you do
 not take care to withstand the Beginnings of
 Enthusiasm and Bigotry. I hope these Things
 have happened for a Warning to others, and
 will serve as Beacons to prevent your splitting
 upon the same Rocks. Enthusiasm is like a
 Fire that may be extinguished, if taken in
 time, but if once you allow it to get Head, it
 destroys all with irresistible Violence. It hath
 over-spread all the English America, and com-
 mitted great Havock upon the Dominions of
 Honesty

[18]

Honesty and Truth, Goodness and Mercy, or
every Thing worthy and valuable.

You may read this to any Person or Person
you think fit; and I am,

Sir,

Your most humble Servant,

A. M.

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APPENDIX

CONTAINING

PROOFS of the FACTS in the foregoing LETTER, extracted from SERMONS preached by some of the most eminent MINISTERS in *New-England*, and lately printed at *Boston*; which were sent to a Gentleman who lives a few Miles from *Glasgow*.

From the Reverend Mr. CHAUNCEY's Sermon on the Various Gifts of Ministers, preached at Boston, Decemb. 17. 1741. Pag. 34, 35.

BRETHREN, I speak not these Things with a Design to offend any; but because they are a *Word in Season*: and whoever is not sensible of this, must be unacquainted with the Situation of Affairs in this Place. There has certainly been too much Heat and Strife about Ministers; some contending for one, others for another: and I believe no one will pretend to justify these hard Speeches, which have sometimes dropt from the Lips of those, who, I would hope, are otherwise good Christians.

If you prefer some Ministers to others, yet don't slight those, of whose Gifts you have not so high an Opinion.—bear with me, while I go on to caution you against such an Itch after other Preachers, as may lead you to forsake your own Ministers on the Lord's Day, to the breaking in upon the good Order of the Town: And I the rather mention this, because it has been taken Notice of by *the Body of your Ministers*, who have more than once come into an Agreement among themselves, not to ask those Ministers to preach on the Sabbath, who might be the Occasion of your coming into such Disorders on this holy Day. And this Agreement has been generally approv'd of by the most pious and judicious among us, so far as I can learn.

From the same Sermon, Pag. 38, 39.

Suffer me to transcribe a few Lines from a faithful Advice to the Churches of *New-England*, by several Ministers; some of whom were as noted for their Learning as any who have yet appear'd among us. *We are not un-sensible, say they, that one Thing which has much expos'd some injudicious People among us, is an Opinion that illiterate Men may be serviceable and admirable Preachers.*—*And tho' some unlearn'd Men have been useful to the Interests of Religion, yet no Man ever decry'd Learning but was an Enemy to Religion,* whe-

ther he knew it or no. — That Man was never worthy to preach one Sermon, who did not feel, and wou'd not own, that all the Learning that can be had, is little enough to accomplish an able Minister of the New Testament. This Advice is signed by Increase Mather, James Allen, Samuel Willard, Moses Fisk, Nehemiah Hobart, John Danforth, Cotton Mather, Nehemiah Walter, Jonathan Pierpoint, Joseph Elcker.

From Mr. CALDWELL's Sermon on the Trial of the Spirit's Operating in this Part of the World. Preached at New-London-Derry, Boston, 1742. Pag. 36.

— Is that Spirit from God, that makes Men, for Revelations and heavenly Visions, take deluded Imaginations? — That Spirit, therefore, that begins with, or works most upon the Imagination, is only an imaginary Spirit of God; and such as depend upon such a Thing we may allow to be but imaginary Christians, Converts, and Children of God.

Is exceeding great Terror for the Consequences of Sin, and sudden Chearfulness succeeding in a short Time, sufficient Evidence for Men to found the Certainty of their being in a State of Favour with God upon? Who has not seen Numbers of Yesterday's Converts, talking boldly of their Experiences and Assurance, and in a few Days doing such Things

as

as are a Scandal to Humanity, as well as our holy Religion; giving Occasion to such as seek Occasion to blaspheme that sacred Name by which we are all called? 'Tis no doubt true, that the Wickedness and Apostacy of some, proves not that others will apostatise; but it plainly proves, that such Things as all that call themselves Converts, enjoy in common, are poor Grounds for Men to build the Certainty of Salvation upon.

From Mr. CHAUNCY's Sermon on the New Creature. Preached at Boston, June 4, 1741.
Pag. 25.

— But it ought to be remembred still further, ~~when men are~~ under Convictions, they are the same weak, frail, imperfect Creatures they were before. And it, no doubt, sometimes happens, that the Work of Conviction, where it is really begun by the Spirit of God, is yet carried on to an undesirable Excel, through the Frailty of the Subject; either from Indisposition of Body, natural Weakness of Understanding, Ignorance of the Gospel, or Mistakes about the Fulness and Freeness of that Provision that is made in Christ for the Help of poor distres'd Sinners: And this, perhaps, is always the Case where the Concern is carried to so great a Height as to discompose the Mind, and unfit the Man to exert himself in the reasonable Exercise of his Powers about the

the Affairs of Salvation; or when it leads to Despair; to undervalue the Grace of God, and the Merits of the Redeemer, as tho' they were insufficient for them.

Pag. 38. —— It may seem strange, but 'tis too notorious a Truth, that the very Persons who can cry out of their own Unworthiness, and confess themselves the vilest and greatest Sinners, as having had their Eyes opened to see themselves filthy, wretched, damned Creatures; I say, 'tis too true, even of these Persons, that, in many Instances, they discover too much Pride. I beseech you in the Name of the great God of Heaven, as you value his Favour, and dread his Displeasure, to beware of this Sin. O take heed to yourselves, that ye be not puffed up with a vain Conceit of your own superior Sanctity. —

From Mr. BARNARD's Sermon on Zeal for Good Works, Boston, March 25. 1742.

Pag. 30, 31, 32, 33, 34, 35, 36, 37.

And now, my Brethren, Is it Zeal, I mean Zeal for God, and Religion, rightly so called, to set up an unlearned, and ignorant Ministry in the Church of Christ, that have no Pretensions to any extraordinary Call from God, only because, it may be, they are good Men, can read English, speak tolerable Sense, and give a good Exhortation, and have Assurance enough to go into the awful Desk, or gather

Crowds

Crowds around them elsewhere? Or, is it Zeal in our People to flock after them in those Doves, and turn their Backs, with Contempt upon their own able and faithful Ministers, which are of Christ's Appointment, not that they may gratify their vain Curiosity, or, *to speak in the Language of the Apostle* *, *After their own Lusts to heap up to themselves Honourable Teachers, having itching Ears?* Sure I am, our that the Divine Law has drawn a sacred Enclosure about the Ministerial Office, both under the Old Testament, and the New: And therefore this cannot be a Zeal guided by going Knowledge.

Or, is it Zeal, in Ministers of the Gospel, *to ramble from Place to Place, where the golden Candlesticks are illuminated with burning and shining Lights, and where the true real Doctrines of the Gospel are dispensed, in Simplicity, and with Power, and unasked, yea, Pash without their Knowledge, invade other Shepherd's Flocks, and play the Bishop in another the Man's Office; at the same Time leaving their own Flocks destitute of the ordinary Means of Grace?* Sure I am, that such Things are contrary to the plain Laws of the Gospel; and therefore cannot be a Zeal according to Knowledge.

But stay, Sir, will some men say, here is nothing meant in all this but Good; and may not a great deal of Good be done by it?

is it. In Answer to which, I say, I very well know it is that God can bring Good out of Evil, and I implicitly trust he will do so. But will this vindicate us, Men, or any Men, in doing what they, or we ought not to do? I thought the Apostle had sufficiently, or, gently determined *, That no Man *may do Evil*, *As that Good may come of it.* Nor will any distant selves Hope of doing Good vindicate our going out of our own Line, without a plain Call of Providence; because this is to go out of God's Way: and I don't know what Right we, or any Men, And have to hope that any Good will follow upon d by going out of God's Way.

Or, is it Zeal, in any Preachers artfully to spell, wind themselves into the Affections of the People and stir up their Passions, by the Powers of their Oratory, without conveying due Light into the true reasonable Minds of their Hearers, (without which they will never be Christians, let their yea, Passions burn ever so fiercely,) and to take Shep-Pains to puzzle them in their Religion, and at other the same Time reproach their faithful Ministers, whom they know not, as Pharisees, Hypocrites, and carnal Formalists? What deeper con-scheme can be laid to lead a People where; and such Men please? And truly, my Brethren, know had I not, at present, more charitable Thoughts of some such, I should be ready, from this a- re is one, immediately to conclude, that they were may designing to overthrow the pure Religion of the Country.

I.

D

Or,

* Rom. iii. 8.

Or, is it a Zeal for God, personally to address such as are deservedly of good Reputation for Religion, both by their Profession and their Lives, and such as it may be they never saw before, and know nothing of unbecoming the Gospel of Christ, and surprise them with the shocking Sound, *You are unconverted, you are unregenerate, you are in a damnable State*; when, it may be, the Persons they so address are really good and holy Persons, and so what they affirm is false in Fact, or, if they should not happen to be real serious Christians, 'tis nevertheless false in them, because they know it not? Whose Name do such Teachers come in? Whose Spirit are they influenced by? Verily, this is not a Zeal governed by Knowledge, Prudence, or Charity.

Again, Is it Zeal in Persons, when their Fervour breaks out in such Things as are really no Part of Religion, or wherein Religion is but little concerned; I mean, if their Neighbours are not just of their Opinion, and Practice, yea, and Experience too, in Religion; if they do not speak, exactly in the same Strain, about the New Birth, if they have not felt the same violent Pangs and Twinges of Conscience, and been affected with the same Measure of Humiliation, and Sorrow of Soul for Sin, which, they say, they have felt, and been affected with; presently to conclude, and pronounce, that they are unconverted, and in a damnable State, having never truly repented

dress of Sin, and come to Christ that they may be
 on for saved by him? Such Persons may think, that
 their they of all Men are sure of Heaven, and damn-
 or saw all whom they imagine are not cast in the same
 g the Mould with them: But let me tell you, this
 h the Zeal looks more like the wild Fire of human Pas-
 sions, Pride, and Self-Conceit, to say no worse;
 State; than a true Zeal for God; because it is desti-
 dresse of the *Christian* Graces, of Meekness, and
 what Humility, Love, and Charity, which are so
 should essential to the *Christian* Religion: Nor know
 s, 'tis any Spirit more opposite to the Spirit of the
 know Gospel.

come Again; Is it Zeal to practise unlawful Me-
 ? Ve-
 ledge, dresse to propagate a Cause, wherein, even Re-
 ligion, and the Honour of God, may be con-
 cerned? May we kill our Neighbour to do
 their God Service? Or, may we reproach and stain
 the real his Character, and blast his Name under a Pre-
 gion is tence of advancing the Glory of God? Is the
 Neigh- Spirit of Calumny, and Reproach, and Revil-
 Prac- ing, and Slander, and Lying, which, it is to
 ession; be feared, has very much prevailed among ma-
 strain, ny of those that have been very zealous, in the
 elt the present Affair, by the great Complaints of it,
 Consci- something of which also I have known, and
 easure elt,) I say, is this Spirit a Token of the
 r Sin, Work of God upon them, and their being truly
 een af zealous in his Cause? Verily, my Neigh-
 d pro- bours, all the Pretensions in the World, to
 d in a Zeal for God, will not alter the Nature of Good
 pented and Evil. Lying will be Lying, and Calum-
 of ny

ny will be Calumny ; let Men do what they ma
will. And do not such Things look like the na
Heat of human Passions, of Men having an or
high Opinion of themselves, and a low Opini- of
on of others ? And where Zeal breaks out so fre
sauriously in the unjust Censures of the Tongue, the
is it not very probable, that it is only the Pa
Want of Power that prevents their being as fu
tious in the Cruelty of their Actions ? And act
their greatest Fondness for those of their own Pa
Party, if I may use the Phrase, will not atone for
this Spirit towards them that differ from rat
them.

Or, is it Zeal, in ignorant and weak People, sup
who, possibly, may have some good Disposi- ho
tions, to run about, filling their Neighbours Str
Ears with passionate Outcries, and enflaming Wo
their Passions, till their Breasts swell, and are he
ready to burst, and their Blood is ready to fly or
out in their Faces, and they are almost entire- he
ly bereft of their Reason, and, it may be, join De
with them in one hideous Exclamation, and ro
the best Account they can give of it is, that ro
they cannot help it ? Or is it Zeal for such Per- El
sons to pretend Trances, and Visions of Christ, no
and Heaven, and Hell, and the State of Per- Mi
sons in the unseen World ? I wonder they have
not yet pretended Inspiration also ! Hearken, Di
my beloved Brethren, do we not distinguish
the human Passions, by the Manner of their
Working, and the Effects of them ; and the be
working of the Spirit of God, upon the hu- wa
man

they man Passions, by his Manner? Is it not the natural Working of the human Passions, more or less, to put us beside ouelvses, and out of our own Government, by hindering the free Exercise of our Reason? And is it not the Working of the Holy Spirit, upon our Passions, to direct and regulate them, to convey clearer Light into our Minds, that we may And act as Men? Does the Holy Spirit design to deprive us of our Reason, to make Christians stone of us? Does not he ever adapt himself to our rational Nature, in all his open Offers, and inward Strivings with us? which necessarily suppose the free Exercise of our Reason; or how should we comply with his Motions and Strivings with us? Or, be faulty if we did not? Would it not look more like the Workings of the Spirit of God, upon the Hearts of People, to fly for them, under a deep Concern of Soul for their eternal Salvation, to retire to their secret Devotions, and humble themselves before God, and in a Sense of their Sins, and earnestly beg help from him, that they may be led to a saving Closure with the Lord Jesus Christ, by a true and lively Faith, and to an unfeigned Repentance, and Life of Holiness, and go to their Minister to direct them wherein they need Direction, and improve their most serious thoughts upon what they shall do to be saved, and immediately set upon the doing of it? And does it not look like an heated Imagination, the human Passions, and the Spirit of a Pharisee, who

who prayed in the Streets, and gave Alms to be seen of Men, and to have Honour from them, for Persons to neglect their Business, and run about, from House to House to House, and from Town to Town, to tell the World what they feel, and what they do?

And, that I may not quite tire you, finally; Is it Zeal to disturb and interrupt the Worship of God, with the ungovernableness of human Passions, and such confused Clamours, and Disorders, as have been in some Places, which it is a Shame to speak of, and shocking to think of? Has God no Right to his Worship, because some are acted by lawless Passions? Or, is the End of Worship answered by such Disorders? Or, if we were all generally thrown into like Disorders, must we for ever give up all Worship for the future, because the End is answered? Or, have the rest of the Community no Acknowledgments to make, no Blessings to ask, or receive, because some are in such a Condition, that they have no Command over themselves? And if, indeed, they have no Command of themselves, at such a Time, what Spirit acts them? Verily; it is to be feared that there is but little true solid Religion, at the Bottom, where the Passions of Men are so turbulent, and furious; for the *Wrath of Man worketh not the Righteousness of God* *. And indeed, how should it? The more a Man's Passions are let loose upon him, the less Reason,

son will he have in Exercise, and therefore be
 from the less fit for that which is the most sober and
 rational Thing in the World. While we suf-
 ffer our Passions to cloud our Understandings,
 and that they will do, if we give Scope to
 them, we shall not be very likely to form a
 true Judgment, neither of Things, nor Per-
 sons, neither of ourselves, nor others: and no
 Wonder, then, if Persons under the Influence
 of strong Passions, and weak Reasoning, are
 leſt to take such Methods, as pour the utmost
 Contempt upon Religion, and turn it into
 Farce and Ridicule, while they pretend to
 promote it.

I have not said these Things, my Brethren,
 to discourage any real Work of God among us,
 which I trust I do, and shall labour, according
 to my Ability, and Discernment, to promote
 with my whole Heart; but I fear many weak
 people are led into great Mistakes of the Na-
 ture of Religion, and a true Zeal about it, and
 have sincerely aimed at the rectifying some
 mistakes, and the separating of the vile from
 the Holy.

And one Thing, that has greatly swayed
 me to say any-thing about these Affairs, is
 the fearful Apprehensions I am under of the
 Consequences of such Mistakes, in the
 present State of Affairs among us, if it be not
 wisely managed; I mean, leſt the present
 heat, about Religion, sink into total Irreligi-
 on, from the ill Use, which the Enemies of
 all

all true Religion, will make of what they observe, in the irregular Conduct, of some that are very zealous; and from the natural Swing of the human Passions.

The World has had many Instances of apparent Zeal for Religion, and good Men have been carried away with the strong Current which have evidently prov'd, in the Conclusion, to be nothing more than human Passions heated Imagination, accompanied with satanic Delusions, who knows how, and when, and upon what Occasion, and after what Manner, to transform himself into an Angel of Light. And they have generally, if not always, been so, when they have been attended with Noise and Tumult, with Apparitions, and Visions and Trances, with passionate Desires of seeing Christ, and Heaven, and conversing with Angels, with the Pretensions of low, and mean, and ignorant People to be influenced by the Divine Spirit, in taking upon them to be Preachers of the Gospel, and Teachers of others, and these admired, and followed in Crowds, from Place to Place, and with a general Clamour against the standing Ministers tho' found in their Doctrine, and exemplar in their Lives, as Pharisees, Formalists, Hypocrites, and the like.

The human Passions rarely swing so forcibly, and far, one Way, but they recoil as far as an other. Extreams are nearer meeting than many are aware of. An over-boiling Zeal for Religion

ey ob religiō, and no Religion at all, have often
e that met in the same Person. The Preacher men-
swing oneth the two Extreams of, over-much Right-
eousness, and over-much Wickednes, as bring-
appairing to the same End*. The Memory of some
have of us can furnish us with a flagrant Instance, of
urrent, such as lay many Months, if not Years, under
clusive Terrors of Conscience, and, at length, came
ssions out of that Frame with Light, and Comfort,
athan and Joy, and were for severall Years, apparent-
, and y virtuous, and godly, and religious in their
unner lives, and peculiarly zealous in their Way a-
Light bout Religion, || and yet alas, after all proved
, been very wicked Persons.

O the Depths of Satan! We had need take
Care not to be ignorant of his Devices! and
seeing guard against the threatening Danger of mista-
th An human Passions, for the Working of the
mean spirit of God; and the burning Zeal, and hot
by th fervour of these Passions, operating humanly,
to be if not worse, for a Zeal for God, and good
s of o Works. And however a prudent Guard against
wed i foreseen Danger may be scoffed at, as if we
n a go were to be laughed out of our Reason, and Re-
nisters, at once, yet I pray God make us all,
mplain especially his Ministers, wife as Serpents, and
Hypo harmles as Doves.

* Eccl. vii. 16, 17.

¶ They kept the soberest Company, frequented the Ministers, held their private Meeting with others at their Places of Abode, had often the Ministers to preach to them; I have myself preached to them, now, above forty Years ago.

From Mr. TURELL's Directions to his People
with Relation to the present Times. Boston
1742. Page 8, 9, 10, 11, 12, 13.

I will again tell you, that none but Persons ignorant, or wicked, or conceited, undertake the Business of exhorting and opening the Scriptures to great Numbers call'd together for the Purpose. They must be grossly ignorant of the Tenor of the *Old and New Testament*, in which that Work is peculiarly assigned to other Persons, as might be made evident by Scores of Texts. Others of them are wicked and *desiring* Men, going about purposing to deceive, whom you are in Danger of being drawn aside and corrupted from the Simplicity that is **CHRIST**. But whether they be ignorant or wicked, they are ever filled with *Pride and Conceit*, and want one *Essential* of true Zeal, namely, *Humility*. One of them that has been among us has proved himself a base *Liar*, and wish that others who go about may not turn out like one *Sam May*, (your Fathers and Mothers will remember him) a *filthy* Fellow, who offered the highest Incivilities to his Female Hearers. If we are disposed to receive everyone for a *Teacher* that pretends to the Spirit of Prophecy, our Land will be filled with *Jesuits* in a short Time; and I am not without just Grounds of Fear, there are now among us, *Papists* and *Quakers* in Disguise. A late *Exhorter* the

People spoke to some of you the last Week, makes
 Boston light of the *Two Sacraments*, and the Christian
 Sabbath; and most of them (as you know)
 proclaim every one his own *Goodness*. They
 tell you how good they are, and how sure of
 heaven they are; and give you to understand
 that Religion is all *Extacy*: And all that will
 not go their Length, (and they are infinite in
 their Demands) are Hypocrites and *Pbarisees*.
 And I fear they are led to say these Things by
 the *Words* and *Examples* of some zealous and
 admired Preachers, who have visited our
 neighbourhood of late. Men and Ministers
 that kept close to the Word of GOD, and live
 some Measure up to the Rule of Life, the
 Laws of *CHRIST*, these, (they say) are *Pba-
 rees*. But such Men and Ministers, who are
 never commanding themselves, and despising
 others, that pray and sing in the Streets, and
 Markets, these are the true Christians, and the
 men after GOD's own Heart. I can scarce
 bear on such repeated Provocations, break-
 ing forth in the Apostolick Strain, *O foolish
 Galatians, who bath bewitched you!* I desire to
 see all Tenderness in Affairs of Religion and
 Conscience; but I apprehend that my solemn
ordination Vow demands it of me, that I do bear
 a faithful *Testimony* against some Things which
 are amiss among you. Your insatiable Thirst
 of hearing Sermons upon Sermons, without
 any Time for Prayer, Meditation, and Self-
 examination between; and following every
 new

new Preacher, must needs be prejudicial to your Soul. I am fully persuaded, that Persons under Conviction by the SPIRIT of GOD, or in Darkness upon his withdraw, will be more likely to be helped by one or two Ministers than by Twenty or an Hundred. *I pray you* if you would not mistake me to mean that I am against your hearing any of our worthy neighbouring Ministers in their own Pulpits or in mine. But I beg of you my Children, that you would labour to mortify a vain Curiosity and Affectation of Novelty. Be not carried away by every Breath that blows. — Besides what I have already mark'd as amiss, I will particularly name *Thirteen Things* which I except against that are to be found, (if not in this Neighbourhood) yet in one Part of the Land, and another at this Day, — as is credibly reported.

1. There is a rash censorious Spirit and Temper prevailing. A judging Men's Hearts contrary to our LORD's strict Prohibitions in the beginning of this Chapter out of which I am Preaching. — And it has been carried to most unhallowed Length, even to the judging of Persons undiscoursed with, and unseen.

2. Some would make us believe, That *Jurance* is of the Essence of saving Faith. Yet that Faith is little else but a Persuasion that CHRIST is ours.

3. That none may approach the Lord's Table, but such as have this Fulness of Assurance.

yourself this Principle prevails, our Communion Tales un-
-ples will be very thin, it not needless.

4. That there is a *Witness of the Spirit* given
more that we are the Children of GOD, *without the*
interconcurring Testimony of our own; or it is so
distinct that it may easily be distinguished from
against it, and that we need not *examine* it by the
uring Word.

5. Persons laying so much Stress as they do
ould in many Places on *Dreams, Trances, Visions,*
Revelations and Impulses. It is said, that some
ever will scarce ride a Mile, or cross a Ferry with-
out the immediate Direction of the Spirit.

6. That Ministers should preach *without*
Study, or depend on the Spirit's Assistance, both
for Words and Matter, without any Endeav-
ours of their own, to seek out, or set in Or-
der what may be acceptable.

7. The Opinion, that unconverted Minis-
ters are wholly *useless* to the Church; and no
more likely to be made instrumental in the
Hands of GOD, to convert and edify Souls,
than *dead Men* to beget living Children.

8. The encouraging and suffering *Women* to
pray and exhort in public Assemblies, as in
some Places.

9. Many rash and *unguarded Expressions* ;
such as, The *more* good Works Men *do* the
more they shall be *damned*, &c. which tends
to drive all Virtue out of the World. I am
sure 'tis no Part of the *calvinistical Scheme* in
which I have been instructed and established.

10. A great Want of *Decency*, *Beauty*, and *just Order* in the *House* of *GOD*, when Persons *hurry out* either from a Sense of *Sin* and *Wrath*; or from a Sense of the pardoning *Mercy* of *GOD*, and *Love* of *CHRIST*. I own there may be *involuntary* *Screamings* on such Account; but when they happen, People and Ministers should keep their Places, and Order be preserved as much as possible. I am of Opinion they may be *excited* by Methods human, and that *Divinity* is not to be inscribed on them all. —

11. I apprehend, (and by Experience know) that too great Weight has been laid on *sudden Light and Comfort*, filling the Souls of Sinners. To be sure there is, when People are told it is *Unbelief* to fear afterwards, and that they must not examine the Grounds of their Comforts by the Word.

12. I can't see thro' Ministers introducing *Hymns* of human Composition into great and mixed Assemblies; especially when more than Half the People know not what is to follow: And this, if it be a Fault, is aggravated when it is a *Stranger* that does it. But then,

13. To sing them, or the *Psalms* of *David*, about the *Streets* and in *Ferry-Boats*, looks as like *Pharisaism*, as one *Egg* is like another. And it must be own'd, that such as follow this Practice in the *Evening*, yea, late in the *Night*, (which they can shew no Precept for) tends to disturb

and disturb Families, and has been the Occasion of
Persons much Sin in this Neighbourhood.

From Mr. CHAUNCY's Sermon on the Out-
pouring of the Holy Ghost, Pag. 43, 44.

There are, I doubt not, a Number in this Land, upon whom God has graciously shed the influences of his Blessed Spirit; and we ought to be thankful for what of the Spirit we have Reason to hope there is among us; but there is yet need of Prayer; and the more so, as so many Things have risen among us, which are Dishonour to God, and may have a Tendency greatly to obstruct the Progress of real and substantial Religion. Alas! what unchristian Heats and Animosities are there in many Places, to the dividing and breaking in Pieces Churches and Towns? What a Spirit of rash, censorious, uncharitable Judging prevails too generally all over the Land? What Bitterness and Wrath, and Clamour, what Evil-speaking, Reviling and Slandering, are become common; and among those too who would be counted good Christians? How alienated are many Ministers from each other, how instrumental of hurting rather than promoting one another's Usefulness? What Prejudices are there in the Minds of too many People against the Standing Ministry, tho', perhaps, as faithful a one as any Part of the World is favoured with? And how general is the Disposition they discover

to flock after every weak and illiterate *Exhorter*, to the Contempt of their *Pastors*, who have spent, it may be, the most of their Days, in faithful Services for their Souls? How heated are the Imaginations of a great many, and into what Excesses do they betray them? These and such like Things, it is too evident to be denied, are grown too common, not in the single Place only, but in most Places throughout the Country. How they may appear to others, I know not; but to me, I confess, they afford no comfortable Prospect.

Pag. 45. — Let us take heed that we do not harbour Prejudices in our Minds against the Spirit, his Office and Work upon the Hearts of Sinners: and while we are ready to give the Divine Spirit the Honour of those Operations that are truly his, let us maintain a Care that we do not reflect Disgrace upon him, by making him the Author of those Things that are unworthy of him: The Spirit may be dispre-
honour'd both these Ways; and perhaps he has been as much reproached by the latter, as he has been slighted by the former.

From Mr. PARSONS's Needful Caution in a Critical Day, a Sermon preached Feb. 4. 1742. Printed at N. London, 1742. Pag. 67.

— I find no Quarter from whence they to be send out their *opprobrious* Invectives against in the Truth more freely than from your rashly concluding Persons in a converted State who are afterwards fall away into Errors, or some way make it evident that they were under a Delusion, or of Design imposed upon you. There's *done* one of your New Lights that has had a visional representation of Heaven, and its amazing Glories, and has had the Lamb's Book of Life opened before his Eyes, and seen his own Name Oper written there, in Letters of Gold. What a fine Account does he give? and how finely does he live and converse? The Effects of such Revelations do but answer my Expectations! This pretended Work of the Holy Spirit is all of a piece, and you will shortly find it a mere Enchufiastick Cheat. Such Language as this, Dear Christians, are in the Mouths of Opposers is the Result of rash judging about the good Estate of Persons at the present Season of Grace: Therefore let it be a *persuasive* Argument with you to watch against such rash Conclusions, which are, instead of being the Evidences of Charity, the real Marks of an hellish Cruelty, and naturally tend to confirm and promote the Kingdom of the Devil.

An EXTRACT from a LETTER of
 Doctor BENJAMIN COLMAN's. Boston,
 May 15. 1742.

—Some (young Ministers) in our Province, forming themselves by the fervent Mr. *Whitefield*, without his Gift, are but confused in their Discourses, which are addressed to the Passions of their Hearers, without opening their Subjects in any proper Method for enlightening their Minds. This has led me to publish my last Lecture-Sermon, to prevent our Students at Cambridge from going into this Error, and to recover many of our Peoples from their vast Opinion of these noisy *Exhorters*, who have lately come to us from distant Places, and are crowded after; preaching without Study, and if we may believe their Prayers before their Sermons, not knowing the Subject they shall speak from: You will see with what Solemnity, Mr. *Turell* and Mr. *Parsons* are forced to caution their People, and I believe the Fervour and Pathos of Mr. *Parsons*, would much more effect you, could you know the Power, with which God hath blessed his Labours.

All this, notwithstanding, there has been a great and glorious Work of GOD, going on among us, from the Day of Mr. *Whitefield's* Visit to us; but Satan has been busy also many Ways to obstruct it, transforming himself in an appearing Zeal to serve it, as well by some approved

ER of approved and learned Ministers, as by illiterate Bostoniate Exhorters; who, in their Zeal and excessive Labours, are judging, censorious, breaking into the Cures of others, and alienating the Hearts of many from their Ministers, as Mr. unconverted Persons, pretending themselves infused with great Sanctity, and full Assurance of their need town Salvation; and too suddenly assuring every one, that admire and much affect them, and are en-ejecting others. The Prospect therefore before us is dark and dubious, and like, I fear, to even be more and more so; as it is in Connecticut, so this where the very College is almost broken up, people's we hear, which makes Mr. Parsons his Dis-Exhort course very seasonable there, for Nobody will instant suspect him a back Friend to the good Work of with GOD. Our Calm at Boston has been lately Pray-ruffled, and we are early giving warning, but g the we are threatened with some Visitors within a ill see Month, whose overboiling Zeal has set other Mr. Places in Flames, and too many of our People people, will be too much Tinder to take Fire. My f Mr. Brother Cooper has printed Mr. Mac—in's could account of the Manner and Success of Mr. hath Whitefield among you, which I also inclose. He is beginning to fear and apprehend with been alone the Consequences of Things, which are on a what you apprehend or find of a contemptuous Disrespect of the present and past settled many Ministry, and Manner of Preaching and Adself in ministration, as formless, lifeless, graceless. I some am sorry to hear, that it has been a Time of roved Pinching,

Pinching, Scarcity and Penury with you, &c
 Mr. *Whitefield* visited us in the right Time
 and found large Contributions here. I doubt
 not but he will faithfully apply what he collects
 for his *Orphan-House*, but I have said to
 him, that it will to me appear a greater Wonder,
 if his Faith is answered in that Foundation
 than that of Monsieur *Franks* at *Hall in Prussia* was;
 the one being in the midst of *Europe*,
 the other in the Confines of *America*. But the
 Order and Piety of the House is admirable
 and so the Progress of the Settlement, alone a
 it is in the World, by the Report of all that visit it.
 But how it can subsist, and flourish,
 and answer the Founder's End, is the Enquiry
 here, and will be a Marvel in the Providence
 of GOD, if it do so.

P. S. Mr. *Whitefield's* Friends have been
 too free with my Letters, in printing Part of
 them, and mixing them with Parts of others,
 without Distinction.

BENJAMIN COLMAN.

F I N I S.